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RECENT LITERATURE

NOTES AND ABSTRACTS

Sociology and Its Racial Applications.—The sociological outlook is essentially one that includes the three fields of biology, education, and economics viewed from a public or collective standpoint. The essential characteristic of a race is the biological quality of color, with its physiological and psychological equivalents. All other qualities, especially those of sex and inborn mental capacity, are related to different forms of social environment—different surroundings selecting different types of men and women. Hence, biological, educational, and economic (including geographical) factors are all real forces in social evolution and act and react upon each other. Further, if color be the most distinctive feature of a race, each race is capable of development; none need be permanently subordinated, and more friendly racial feelings may be fostered upon the basis that there is a scientific position and future for each upon the earth if the question be sufficiently investigated.—J. Lionel Taylor, *Sociological Review*, January, 1911. E. S. B.

Die soziologischen Grundlagen des Völkerrechts.—The sum of the economic and cultural conditions that transcend the boundaries of political states constitutes the sociological fact of internationalism. Today, even after a long development, the individual state is still the firm nucleus of international life, and about its interests and autonomy gravitate the norms of international law. Those states, however, which recognize a common international law do so on the basis of a society community of which the code is but the orderly expression. The idea of community is primary; of the law, secondary. As international interdependence grows, international law will not only spread but seeks guaranties for its enforcement. The principle of nationalism as well as that of imperialism makes for the growth of individual states. The spirit of governments, moreover, is not favorable to the recognition of collective interests at the expense of individual power and autonomy. The modern growth of class consciousness, the class struggle, and many other facts of modern life favor the indifference to the individual state. The critical, reflective spirit of the time refers all social facts to individual or class interest. In the degree to which the state loses the power to satisfy the needs of its constituent groups and to subordinate their purposes to its own, new and larger organizations must arise. A scientific ethic of internationalism waits for the creation of a sociology of international life.—Max Huber, *Arch. f. Rechts- u. Wirtsch.-Philos.*, October, 1910. P. W.

Karl Kautsky als Bevölkerungstheoretiker.—In agreement with Malthus, Kautsky recognizes the tendency of population to increase beyond the means of subsistence; but in place of moral restraint he advocates artificial preventive methods for the restriction of the birth-rate. In his recent book (1910) he points out how primitive man extends the limits of his food supply by inventing and by using weapons; but he overlooks the fact that only the first-born of the children is given a chance to survive, the others being exposed or killed. As infanticide is the device in savagery, so war serves under barbarism to maintain a balance between population and subsistence possibilities. Agricultural peoples incline to peace, not because of incapacity for a military life, but because war has for them far less economic value than for rapidly growing nomadic tribes. Apart from the occasional decimating effects of pestilence, infant mortality may be said to become, in Christian countries, the principal regulator of the population rate. Those who deny the validity of

the Malthusian law for our times forget that every year thousands of underfed children of the proletariat wither and perish.—L. Quessel, *Die neue Zeit*, January, 1911. P. W.

Das Sexualproblem in Italien.—Though far less an industrial nation than Germany, Italy's urban population is proportionally greater, while the devastating effects of alcoholism are less, than in the former country. Notwithstanding the fact that the family life of the German surpasses in intimacy that of any other people, the Italian is in general much more devoted to family obligations and joys. In Italy, moreover, a naturalistic innocence in regard to matters of sex, joined to a mitigation of class contrasts, makes possible a single standard of morals for high and low alike. On the whole, the relations between the sexes are more wholesome in Italy than in Germany. This explains the relatively tardy turning of attention on the part of the Italian people to the sex problem. As regards sex education, the young men most active in the discussion represent a neo-spiritualistic, mystical tendency, and ally themselves with the clericals in their opposition to the "materialists" (medical men), who are content with the pragmatic sanctions for this education, found in the demands of life itself rather than in transcendental ethical values.—Oda Olberg, *Sozialist. M.H.*, December 22, 1910. P. W.

Das religiöse Moment in der sozialistischen Bewegung.—The modern socialistic labor movement, so far from taking an official position on the question of religion, has declared it outside the sphere of public concern and relegated it to the private conscience of the individual. In spite of a doctrinal emphasis upon atheism, consistent with the view of Marx, the party has been forced by political necessity to reckon with the great power of religion over men's minds and to profess the principle of toleration. The socialistic ideal of a just and harmonious social order has developed in close conjunction with religious ideas and beliefs. Wherever we examine closely the origins of social movements, we are sure to encounter religious personalities as their founders. Mere class and mass interests do not create social institutions of solidarity. Religion is unquestionably one of the moving forces of progressive social development, and without it any socialistic movement is bound to fail.—Hans Müller, *Sozialist. M.H.*, December 22, 1910. P. W.

Der verschiedene Widerstand der Geschlechter gegen die Entartung.—Physical degeneration may be considered as the common antecedent of mental and moral decay. It is the gateway through which the latter ordinarily enters the life of a family; although the order may occasionally be reversed. The two types of degeneration are as a rule found in conjunction. In families whose physical degeneration is indicated by an excessive infant-mortality rate and a very low average longevity, an excess of female children are born. The conditions of propagation being more difficult, nature succeeds better in producing females than males. While, on the average, men live ten years longer than women, in degenerative families the relation is practically reversed. The female sex resists degeneration more successfully than the male, and in degenerative families the male members lose their good qualities more rapidly; i.e., under unfavorable conditions the production of girls of mediocre and good quality is still possible, that of boys merely problematic.—Dr. Fr. von den Velden, *Arch. f. Rassen- u. Gesellsch.-Biol.*, October, 1910. P. W.

Le placement et le chômage.—In England most of the workers are organized and *placement* is not a matter of great importance. In other countries the workers are not so well organized and attention turns to *placement*. The syndicates are the best means of placing workers, but only the better class of workers takes advantage of them. The poorer grade of workers turns to "paying bureaus," municipal bureaus, and bourses, none of which solves the difficulty. *Placement* is only a partial solution of non-employment. Fitness for work is more important. Besides there are many demands for which there

are no qualified workers.—Olphe Gallard, *La réforme sociale*, October-November, 1910. D. I. P.

The Law and the Facts.—There is need for a sympathetic knowledge of human beings by the student of politics. Law is an interpretation of life, a study of the aggregation of forces. Law governing business, for example, has been individualistic; if politics is to do its work it must accommodate "all social forces, the forces of business included, to the common interest." Business must mean service; possession of private property is legitimate only as a reward for service rendered in behalf of the common interests.—Woodrow Wilson, *American Political Science Review*, February, 1911. A. D.

A Study of Democracy.—Democracy does not necessarily substitute the rule of the masses for the rule of the few. But its value lies in affording scope for the development of self-respect, with its immense service in raising standards of comfort and need. For this reason, not for "liberty" or "justice," the masses esteem the franchise, and women desire suffrage. In Europe and Great Britain at present, the politician is the leader, not the representative of the masses, and secures for them this sense of self-respect largely through vituperation of the old aristocracy; but eventually political intelligence will develop, and democracy may achieve its logical outcome in the referendum.—Sir Bampfylde Fuller, *Nineteenth Century*, January, 1911. A. D.

Economic Security and Unemployment Insurance.—Economic security, an essential in the welfare of society, is undermined by unemployment and casual employment. The broad plan for insurance in behalf of greater stability tends automatically to discriminate in favor of insurable risks—unemployment due to causes relatively beyond the worker's control; it provides that the insurance be compulsory and nation-wide in a large group of crafts particularly affected; its maximum of benefit and minimum of contribution must be so regulated as not to encourage unemployment; there must be state co-operation and guaranty, and state co-operation with voluntary associations in behalf of voluntary saving. This scheme is actuarially, administratively, and politically possible if it be conceived as sufficiently important.—Sir Llewellyn Smith, *Economic Journal*, December, 1910. A. D.

Sex and Education.—The chief method now being employed in warfare against sexual immorality is that of *warning*—a negative incentive. But fear of consequences is not the ultimate appeal to a robust nature and, furthermore, society so patronizes the man who has not "sown his wild oats" that fear of consequences is of little avail. Positive training is essential. The educational problem is one of establishing wholesome "spiritual" relations between sexes, of destroying the idea that the sole purpose of sex is reproduction. Boys and girls should be educated to a sense of mutual respect and obligation.—W. D. Parkinson, *Educational Review*, January, 1911. A. D.

The Married Working Woman.—The wife of a laborer is known to be not a bad manager and housekeeper; to be courageous and full of fortitude under "ill-health that is a national scandal." She knows that any laws which restrict working of children and married women and make no provision for the deficit in family income simply mean hardship. Women and children work because men are not paid enough. The minimum wage is essential.—Anna Martin, *Nineteenth Century*, December-January, 1910-11. A. D.

A Neglected Factor in Race Suicide.—So far as race suicide may be considered as involuntary, unequal distribution of the sexes (particularly at the ages most conducive to fertile marriage), through migrations westward and cityward, and immigration, constitutes an important cause. The surplus of males in the West is becoming less marked, but the relative segregation of sexes, due to differentiation of society into classes, and marked differentiation of occupation as between men and women, more than counteracts this movement. Segregation is due to economic conditions; and the choices of the more numerous sex are limited by both qualitative and quantitative restriction.—*American Political Science Quarterly*, December, 1910. A. D.

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